

to Rev. Mr. Henry from the people of Rehoboth, Maryland, and accepted.

An interesting item comes later in those "Minutes," May 23, 1744, a call from Snow Hill, Buckingham, and the Ferry, in Worcester county, Maryland, was sent to Rev. Mr. James Scougall, through the Presbytery of Paisley, in North Britain, and later it is said that Mr. Scougall accepted the call. According to the same record, Mr. Scougall was not with those churches long, for it is announced in Synod, May 9, 1746, that Mr. James Scougall, of New Castle Presbytery, is deceased.

To return to early church records we find that little things were carefully noted, while we wonder that vital historical things were passed over and no record whatever can be found.

When the session met "Saturday of March Court Anno Domino, 1753," it was suggested that a chimney be built for the Snow Hill church.

The next day Rev. Mr. Donelson supplied the pulpit.

Friday, May 4, 1753, Pitts Creek is first spoken of as sharing the minister.

Wednesday, June 7, 1753, Elders Adam Spence, Thomas Milbourn, Matthew Hopkins, John Richardson, John Irving, William Nilson, Samuel Slimson, Thomas Martin, "Clark" of Snow Hill, and Smith Mills, and Joseph Stevenson, of Pitts Creek, met to solicit subscriptions for the minister who was to be called.

In Snow Hill the first log building was used for several years, then the congregation outgrowing it, it was sold, moved down to the shore of the river—Pocomoke—and for some time was used as a store-house, then was sold to a Mr. Stevenson, who, for many years, used it as a carpenter's shop.

While it was thus used, one of the sons of Mr. Stevenson, who was precentor of the Snow Hill meeting house, drew out several hand-wrought spikes from the timbers, and also made a cane from a piece of the wood of the building, and these were after many years passed on to the writer of this, with the old tuning fork, which the writer placed in the hands of Dr. Henry McCook, President of the Presbyterian Historical Society, to be placed in their care and keeping.

It is a fact that the ancient tuning fork was taken by the writer to the ceremonies attending the unveiling of the Makemie monument, May 14, 1908, and was in the hands of the leader of the choir, and used by him.

The building which succeeded the log church was built upon the same piece of ground in 1751, and was a frame structure, which, in 1795, was superseded by a building of brick, which cost £142, 5s, 4d, exclusive of pews, and the pastor's salary at that time was £44, 13s, 2d.

From old records we glean that the Protestant Episcopal Church was organized here in 1692, and a book in the Library of Congress states, that the first rector was Rev. Patrick Glasgow, of Somerset, and it also states that he was a Presbyterian minister.

He was probably living upon his own plantation and had been without ministerial work for some time.

When the new Presbyterian church was under way he made a contribution to it.

The Rev. Patrick Glasgow, who served All Hallows as first pastor either never left his own church, or returned to it as soon as a rector had been sent out from England for the congregation of All Hallows, for on the 23d of May, 1739, he is present at the roll call of the Synod of Philadelphia, and accredited to Lewes Presbytery.

The following year he is also present from the same Presbytery. In 1741 he again answers to his name, but after this his name does not appear on the Minutes.

Quotations from old records seem suitable here, and many of them are very interesting.

In 1745 the congregation made an agreement with William Nilson "to build a meeting house in Snowhil Town," and in 1751 said Nilson rendered a bill amounting to £557, os, 6d.

The following amounts ranging from five pounds to five shillings, were subscribed towards the building fund.

Wm. Aydelot (549 lbs. tobacco at 10), Adam Spence, Thomas Melbourne, Abraham Outten, James Stevenson, Robert Scott, Thomas Bratten, Jr., Adam Scott, Samuel Stevenson, Thomas Bratten, Samuel Bratten, Sr., Hannah Bratten, Angus McFedden, James Horn, Betty Nilson, Robert Nilson, Samuel Nilson, Robert King, Jr., (700 lbs. tobacco at 10); Wm. Bratten, Sr., Doc't Adam Bell, Robert Allen, John Cope, Sen., Patrick Allison, Nehemiah King, Patrick Guttry, Joshua Sturgis, William Duer, John and Thomas Slingoss, Maj. John Selby, Col. James Martin, Col. John Scarborough, John White Merch, Aaron Lynn, Matthew Hopkins, Sen., Robert Richardson, Arthur McAllen, Rev. Patrick Glasgow, Robert Jen. Henry, Esq., Maj. William Arbuckle, Maj. George Douglas, Col. John Henry, Charles Richardson, William Bratten, Benton Harris, Rev. John Hambleton, Col. Samuel Hopkins, Rev. James Scougell, John Irving, Col. Robert King, Capt. Matthias Gale, John Richardson, William Richardson, Mary Dreaden, Henry Turner, Richard Ayres, Henry Satchel, John Schofield, Samuel Hall, Margaret Hall, John Miller, Capt. William Land, William Nilson. Descendants of these subscribers are scattered all over the United States, and many will recognize these names.

A great many are still living in or near Snow Hill.

One is surprised to note how many military men are in this list, but it shows that Maryland had a large number of "Minute men" on her record books ready for the call which afterwards came to them. The next item of interest in our old book is that the following account was rendered by Capt. Adam Spence:

"Snowhil Presbyterian Congregation to Adam Spence, Dr. April, 1750, to money paid John Irving for building two pair of stairs and the breast of the gallerys, and building the minister's seat and Clark's pew, all at £24, 14s, 5d."

The following subscribed to this:

Margaret Hall, William Duer, John Irving, Robert King, Jr., Maj. John Purnell, John Schofield, Charles Richardson, Hampton Hopkins, Esq., William Bennit, John Richardson, William Beavens, Samuel Stevenson, Sr., Thomas Peale, Samuel Ball, Adam Spence, James Stevenson, Henry Satchell, John Dreaden, James Rowne.

The "Clark" paid Williamson's pew rent and claimed the pew as "Robinson deny's payment."

The last of the subscriptions for the church was paid the first day of February, 1752.

Another record states that on "Sunday, November 17, 1751, Rev. John Hamilton preached, and with the help of Elders Adam Spence, Thomas Milbourn, Samuel Bratten, Matthew Hopkins, and William Aydelot, set apart for elders, of and for the Presbyterian Dissenting Congregation, Robert King, Jr., John Irving, William Nilson, Thomas Martin, Samuel Stevenson, John Richardson, and William Aydelot, Jr."

"CHRIST THE SUPREME GIFT."

John 6:51.

By Rev. Thos. F. Gallaher.

It is interesting to notice the various methods which Jesus used to direct attention to himself as the Supreme Gift to man. Such expressions as, "I am the Light of the World"; "I am the Good Shepherd"; "I am the resurrection and the Life"; "I am the true Vine"; "I am the Bread of Life," are illustrations of Christ's effort to convince men of this great truth. When Christ made these statements, he knew that there would be many who would consider them as egotistic arrogance. Others, who would make proof of his statements by putting him to the test, would rejoice in the possession of this supreme gift. Jesus had said, "He that doeth my will shall know of the doctrine." We shall never know the value of Christ to us and to the world until we know him as our Saviour.

Christ's Revelation Concerning Himself.

It is difficult for us to know how indispensable Christ is to the world. He tried to teach us by the use of figures of speech and illustrations. He often used the known to teach the unknown. He took bread, which is a familiar and indispensable food, to teach us that he as the Saviour was indispensable to the world. He said, "If any man eat of this bread, he shall live forever." What a wonderful revelation! We knew that we could sustain physical life for a time with bread, but we did not know that eternal life could be given man until Christ revealed this truth. When he further adds, "The bread that I shall give is my flesh, which I give for the life of the world," he gives us the true conception of himself as the Father's supreme gift to man. Christ's purpose is to magnify the importance of men's souls rather than their bodies. So he teaches them that they should put the same untiring energy into their efforts for the soul's welfare, that they have been putting into their struggle for a sufficiency of bread for the body. It is lamentably true that many so-called leaders of men think and talk more about the food for the body than the food for the soul. The result is that great masses of our fellowmen will listen with interest and patience to a speaker, be he socialist or anarchist, if he promises them plenty of this world's goods. The same men often have nothing but contempt for God's messenger who comes to tell them of the true and living Bread who alone can satisfy the soul.

In this same passage, Christ throws a clear light upon his own origin and nature. He makes it clear that he as the living Bread came down from heaven and is no product of the earth. This is an old controversy that has for ages waged about the person of our blessed Lord. To the devout mind it would seem that his own word would suffice, but the world has been slow to accept his statements as final. The divinity of Jesus is a doctrine that is not often mentioned in a popular treatise. When he is mentioned in current literature and the daily press, it is only his marvelous words and the purity of his life that is brought to our attention. The fact that he is the only begotten Son of God and the atonement for sin is carefully kept in the background. To a considerable extent this fact may account for the failure of Christianity to affect the lives and conduct of its followers. Professed Christians remain under the influence of the gospel for many years without its altering their lives one whit. The explanation may be that they worship a Christ who was merely a man, and that worship has neither honored Christ nor elevated